



Via Pacis

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+

like a grain of wheat

With the people of El Salvador, we are shocked at the recent assassination of the archbishop of San Salvador, Oscar Arnulfo Romero, at the hands of the forces of repression, which in the past few months have unleashed a reign of terror upon the long-exploited people of this tiny Central American country.



Archbishop Romero, for a long time, was one of the few voices left to speak openly for justice and against the violence of the military and the oligarchy which it represents and maintains; but in recent weeks, the radio station through which his weekly sermons were broadcast throughout the country was destroyed, and finally, he himself was

killed by assassins as he was celebrating the Eucharist.

Last October, the vicious regime of Gen. Carlos Romero (no relation to the archbishop) was ended in a bloodless military coup that ostensibly brought a moderate, reform-minded, civilian-military junta to power. After initially promising to implement moderate reforms in order to alleviate some of the worst inequities in a country where 60% of the land is in the hands of 2% of the people, and where 90% of the people earn less than \$100 a year, it soon became evident that the new government was actually still in control of the right-wing military. The repression of the popular forces continued almost unabated, right-wing paramilitary groups continued to assassinate leaders who opposed El Salvador's wealthy elite, and the first civilian members of the junta resigned in protest. Another group of civilians, the Christian Democratic party, offered to take their place, but they also have been unsuccessful in wresting control from the military. Archbishop Romero recently asked this party "to analyze not only its intentions, which undoubtedly could be good ones, but also the consequences of their presence in the government [since that presence is] covering up the bloody repression against the people and the fact that the country is actually being governed by the right." Already since the beginning of 1980, nearly 700 people have been killed in violence directed against campesinos, labor groups and political opposition groups.

This is supposedly a "moderate" solution to the crisis in El Salvador, and it is we in the United States who are the backbone of this junta, which Romero referred to as "orphans without moral support." In November of 1979, the Carter Administration sent \$200 thousand of anti-riot equipment to El Salvador, and, unknown to the civilian members of the junta, also sent six advisors to train in the use of this equipment.

In solidarity with the people of El Salvador, and with the memory of this martyr for justice, it is imperative that we plead with the government which represents us to end its continuing support for repression in El Salvador. Prompted by word that the US was considering a further \$7 million in

military aid, as well as advisors, Archbishop Romero last week stated in an open letter to President Carter, "the contribution of your government, instead of promoting greater justice and peace in El Salvador, will without doubt sharpen the injustice and repression against the organizations of the people who repeatedly have been struggling to gain respect for their most fundamental human rights." Now is the time for us to make known that we must see an end to US intervention in El Salvador, and that we support

**"If heroes die in this fashion,
then death will be welcome"**



"One cannot love himself so much that he avoids all risk of life. He who avoids danger loses his life, but he who for the love of Christ gives himself to service to the neighbors will live. The grain of wheat does not die but lives forever in the crops.

"We know that the host becomes the body of Christ and the wine His blood, offered for the redemption of the world as the price of our salvation, so that men and women, fed by the Eucharist, will offer their own suffering and sorrow to reach justice and peace for the people."

Archbishop Romero's request to Carter "to prohibit the giving of this military aid to the Salvadorean government," and "to guarantee that your government will not intervene directly or indirectly with military, economic, diplomatic, or other pressures to determine the destiny of the Salvadorean people."

Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker house, 713 Indiana (one block north of University), at 8:00 PM. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome. Upcoming discussions are as follows:

- April 4: No Mass
- April 11: "Women in Ministry" a presentation by Sr. JoAnn Talarico.
- April 18: Diocesan National Rural Life Efforts, a presentation by Msgr. Paul Connelly, Diocesan Director.
- April 25: Washington D.C., No Mass.
- May 2: "Sandino Vive" a film on the revolution and reconstruction of Nicaragua.
- May 9: Fr. Darrel Rupiper on his recent visit to Iran.
- May 16: "Guess who's Coming to Breakfast", a filmstrip about the multi-nationals domination in the third world.

via pacis

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Community: Peter DeMott, Tim Brennan, Frank Cordaro, Gary Severin, Patience Garvey, Steve Marsden.



Nathan Zobrow, OGB

Needs

Towels and sheets
Food: can fruit, peanut butter
coffee, sugar, meats.
Groups to cook meals once a month
A small farm out side of D.M.
A good cooking pot, not too big, about 3 1/2 gal.
\$



Liberation/cpf

AV's

Audio Visuals: Available from the Peace and Justice Center:

Catholic Worker Slide Show:

The story of the C.W. in Des Moines. Available with a walking, talking staff person by appointment.

Nuclear Disaster: slides, illustrating the destructive capacity of a single nuclear bomb, gives a rough outline of how large our arsenal is.
Alternatives For A Safer Society
Slides, sound, 25 min., based on the handbook Instead of Prisons.

Sharing Global Resources: Slides, raising needed questions about multi-nationals and the third world, using Chile and Jamaica as examples.

Guess Who's Coming to Breakfast
Filmstrip, illustrates multi-national domination of third world countries.

"I Have Three Children": Filmstrip, Helen Caldicott, pediatrician, on N-power and N-weapons.

The Last Slide Show: Filmstrip, the rams race.

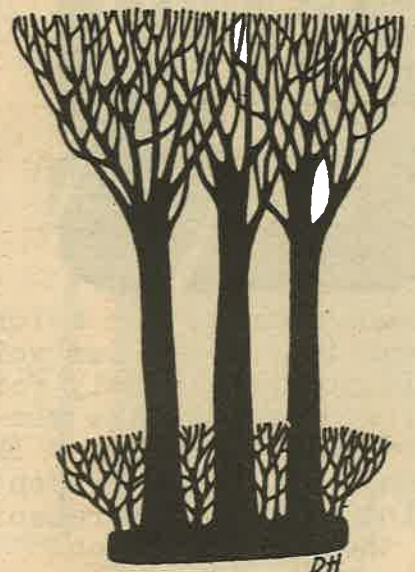
Nuclear Power: The Health Hazards: Tape, Dr. Helen Caldicott.

Dear Friends,

The San Jose Catholic Worker publishes a newspaper The Catholic Radical. We are trying to establish the paper as an organ for dialogue within the Catholic Worker movement and are therefore trying to reach as many people as possible who are interested in the "Worker". We would like to inform readers of this invite to subscribe to the paper, \$1 for each year (free to prisoners and others upon request) published six times a year. The Catholic Radical, 336 N. 2nd St. San Jose, Ca. 95112
The Catholic Radical

CALENDAR

- April 2-4--Holy Week actions:
April 2--Report from Marion, A Convocation of the Des Moines Religious Community 7:30 Cottage Grove Presbyterian Church
April 3--reading of the passion at Catholic Worker House, followed by vigil at jail 10:30 pm-dawn
April 4--morning prayer service in front of Court House
April 13--statewide ant-draft coalition meeting, 1:00 pm Grinnell College
April 15--Tax Day, contact C.W. for details
April 17--"Big Business Day" action in Iowa City
April 25--Marion Action, Bureau of Prisons office Washington, D.C.
April 26--Coalition for a Non-Nuclear World rally, D.C.
April 28--non-violent civil disobedience at Dept. of Energy
May 4,7--anniversary of Kent State and Jackson State
May 11--Mother's Day action at Palo (Feminist Task Force)



DH



ON HOSPITALITY

by Patience Garvey

The other day as I was driving downtown I noticed the sign outside a Baptist Church which informed the public what times services were and which also gave the title of the Sunday sermon: "Is Christ Calling You at the Office?" It made me stop and think for a minute--about my life here and the "job" we have of doing hospitality. Of course I don't have an office, but I really wondered how I was doing at my "job". The obvious and immediate response to being confronted with the question "Is Christ Calling You at the Office?" is to point out that Christ calls us every moment of our lives--at work and play as well as at prayer. But how often, especially at hectic times, do we really remember and try to put into practice this realization?

The past few months have been hectic for us. (Crazy, I guess we'd say.) Frank was gone for a number of weeks, Tim has been working at the library, and Gary, Peter, Steve and I have also been busy with various activities. To add to hassled schedules we had a great many guests who were really hurting with financial, emotional and mental problems. This winter got off to a slow start and, most likely because of the mild weather, we didn't have too many guests at first. We were hardly ever really crowded. But the end of December and beginning of January with the turn in the weather, we also had a turnabout with the number of guests. A-

bout overnight we became full. Families who were in varying states of transition and many single women.

One woman came to us from the Bloomington, Illinois Catholic Worker. She was trying to get to California so she could take some action against her ex-husband who had not been giving her the alimony he was supposed to. He, by the way, had run off with their son's wife. Our guest was a kind, generous, cheerful woman with a great deal of energy and faith. She worked at the St. Vincent de Paul store for two weeks until she had enough money for a one way ticket to Fresno. She said that right after her divorce she had been a bitter, hateful woman. She had changed a great deal when we knew her!

We also have seen people like Carol and Ruth come and go. Carol and Ruth were both extremely intelligent women who because of some strain in their lives had not been able to "take it" anymore... to survive the way most people go on. Carol was a tall, gaunt woman in her mid-thirties who had fears of big bugs invading the house (she told me once that she never could stay anywhere very long because the bugs got to be too much of a problem), and of various kinds of poisoning. She thought that we were all being poisoned by someone who was putting strychnine in the salt. Ruth, who was sixty-four and very masculine, feared surveillance by the CIA and FBI. At first we thought Ruth was talking to herself but then it dawned on us that she was only talking to the people who were supposedly spying on us. She was talking to them through the electronics systems. Sometimes she'd yell at them and

would turn to me occasionally and say: "That'll bust their eardrums!"

Marlas has been with us for about a month. She's waiting for an opening with a vocational rehabilitation program. She has been a delight to have with us and besides being an avid reader, is quite interested in our various activities. At the moment she is engrossed in one of the books from our Justice and Peace Center, No Nukes. Anyone who visits is treated to her almost infectious cheerfulness and good humor.

While Frank and Gary are working this afternoon on the new addition to the Justice and Peace Center, actually the enclosure of the porch, another guest, Salim, is helping to stack lumber, etc. The winter, though a little harried, has been rewarding with good weather, good health and good help. We're all looking forward to the challenges and changes of Spring, of course.

Sometimes we tend to be a bit annoyed when people misunderstand our community, our way of life, and try to peg what we do as a career. However, I've looked up the meaning of the word in the dictionary. I leave with this nugget of etymological education:

Career n. [French carriere, road] 1) a racing course 2) a swift course, as of the sun through the sky 3) one's progress through life, in a popular vocation.

Keeping these meanings in mind, we can see that the word has almost eroded. It's important to realize that the real meaning could derive from the idea of a whole-hearted attempt to live, to the fullest measure of our being, a certain way of life.

The Book of Ammon by Ammon Hennacy is an autobiography of a Catholic Worker agitator. Ammon went on to refuse registration for World War II, and began war tax resistance in 1943, which continued until his death in 1970. He was an editor of the Catholic Worker for years and householder of the Joe Hill House of Hospitality in Salt Lake City. His fascinating autobiography and his radical personal witness had a deep influence in the development of many post-World War radicals. The Book of Ammon, 493 pages, paperbound, \$6.00, is available from Joan Thomas, P.O. Box 25, Phoenix, Az. 85001. Also available is The Years of Grief and Laughter memoirs by Joan Thomas of her life with Ammon, \$5.95

A House Full of Crazies

by Gary Severin

We Christians are a strange lot; and we would only be half as strange if we weren't half Jewish. We were conceived with the Torah in our veins, and Yahweh in our hearts. And for all our wandering attention span, and even more wandering escapades, we did grow to love that God Yahweh, the always Faithful One. The ten commandments were signs of that love covenant, the bottom line for the faithful Jew. And if that was the extent of it, it would seem a good agreement by any religious standards. But that was never enough for Yahweh. It seems he never took the keeping of the Law as much of a measurement of how we loved Him. The commandments were a given, the measurement was how we treated the anawim. The anawim were the poor, the widows, the orphans, and the strangers; how we welcomed them became the measure of how we were keeping covenant with Yahweh. It seems he always liked them best; if we lined up all the anawim on one side of town and all those with homes and families on the other side, he would be on the anawim side making noises about the rest of us doing the same. It seems no one was going to get into the messianic age, unless everyone did. So we took in strangers and widows, figuring it would hurry up the waiting. Elijah was said to

dress up as a stranger, and wander through towns to see if we were keeping to Yahweh's wish. So we always set an extra place at table just in case.

Jesus came on the scene and made a whole bunch of difference about being Jewish. He showed that Yahweh was our Father and loved us as sons and daughters. More, he loved us with an unchanging love no matter how we treated Him. The new commandment was a whole lot simpler and a whole lot harder. Since our keeping of the commandments or not didn't change how the Father loved us, then the only law was to love like the Father loves--and the Father loves everyone equally. So the measure of how we love the Father is still how we love the anawim, but also how we love our enemies, because the Father loves His enemies. So what started out with half-crazy Jews, ends up as totally crazy Christians. Whoever heard of a God that loves enemies? Jesus heard, then he showed us. Jesus identified first with the thirsty, naked, hungry, the imprisoned, the sick; "If you do it to one of these you do it to me." No one, still, it seems, gets into the kingdom before the least. Then he died on a cross in a crowd, for no clear reason other than he always made choices for per-

sons over systems, even his killers. And the Father raised



Rita Corbin

him up. We want to be as crazy, believing that it's all for resurrection.

ramblin' 'round your town

[an excerpt from an interview with Steve Marsden by Bill Muller]

The first few public expressions I ever gave to the concerns I felt (becoming involved in political activity) emerged during the time of the war in Indochina. (A great concern was facing the nation.) One of the earliest of these in my experience was the Pentagon demonstration in October '67--the great exorcism and levitation of the Pentagon.

****Was Frank there?**

No, this was in a different time. Within the peace community there is a pilgrimage. (In our testimony and witness for peace we are often trying to explain to others how we try to follow a path that we are not always quite sure how we have come to be upon.) There is a certain mode of personality within the peace community that has got to go and confront the beast head on and got to make their statement, (and just reach out with all the warmth you can muster toward the cold heart of the beast). Once I read in a book that Jack Kerouac was there on the construction crew when they originally built the place. This was during his compulsive military enlistment phase. It was a strange little footnote

of politics. This was the Pentagon demonstration in October '67.

****Was Mailer there?**

Yeah, this was one that Mailer was at. After all this time I still haven't read that book, but I did read some of the articles which came out at the time, about Mailer and all those other folks getting arrested. No, Frank got arrested at the Pentagon on Nagasaki day in 1977, throwing blood on the pillars of the Pentagon. This was during the great siege of the Pentagon--the great ritual exorcism and levitation of the Pentagon. We actually didn't get the entire structure of the Pentagon off the ground. (Some have said that this was because the protesters were not able to encircle the entire building, which they suggest would have been necessary in order to begin to achieve the levitation.) However, our activities and incantations did raise a number of people from their usual stations within the Pentagon up to the roof of the building.

There's a little story that Daniel Ellsberg was telling. Later on in 1976 there was a whole cross country peace walk which traveled from the Canadian border, through California, and

Capital. When the walk arrived at the Pentagon, I was among those assembled. After the walk arrived at the Pentagon, Daniel Ellsberg was talking about all of that--about the attempt to levitate the Pentagon--which he had seen from the inside. And then he was saying that when he finally walked out of there with his photocopied Pentagon Papers, he turned around and looked over his shoulder and thought that he saw it wobble just a little bit...you know. And then he was appealing to all the people working there to unlock the secrets and make public all the knowledge of the dealings that they were privy to and was really challenging them to take responsibility for the results of their day to day life to five desk job actions--take personal responsibility for what is going on and open up the Pentagon to public scrutiny--and then the Pentagon really would...it really would rise up off the backs of the oppressed peoples of the world--and this tremendous burden, this burden that this institution is continually creating for all the souls on the face of the planet--that would finally levitate this burden off the backs of the oppressed people of the world.

Why Iran ???

[The following statement is taken from a leaflet drawn up by the Omaha Pax Christi. The Des Moines Catholic Worker endorses its call for justice, peace, and reconciliation.]

THERE IS MORE THAN WE ARE BEING TOLD

It is a time of crisis, and while we do not support the actions of the Iranian students who have taken the hostages, we are concerned that the American public may be manipulated into believing that the Iranians are the only cause for the current crisis. More important than anything else at this point, is to understand the relationship of the US to Iran for the last 25 years, and how this has contributed to the present moment.

What are the issues? *

August, 1953: The government of Mohammed Mossadegh, who had the support of the people and was pressing for the nationalization of the oil fields and installations, is overthrown by a CIA-sponsored coup which puts the Shah in power. With the return of the Shah, nationalization is dropped, and a consortium of oil companies is formed, involving British, American, and Iranian oil companies.

1956: The CIA helps to set up and train SAVAK, the Shah's secret police. Former CIA agents have admitted that the CIA helped teach torture methods to SAVAK.

1953-1967: Iran is an ally of the US, but no more important than other allies.

December, 1967: Britain announces it will end military presence in the Persian Gulf by 1971. Leaders in Washington are concerned, but with the Vietnam War raging, and opposition building at home, they are reluctant to build up an American military presence there. Instead, they decide to build up Iran as a regional power base to protect American interests.

1970-1978: \$20 billion worth of arms, munitions, and military hardware are sold to Iran, accounting for 25% of all US arms sales in that period. As the sophistication of the equipment increases, American technicians are brought in. By 1978, there are 10,000 Americans in Iran working on military related projects.

1972-1975: US corporations pay out \$200 million in bribes and "commissions" to secure Iranian arms contracts.

1976: Bribes and corruption of high government officials, including members of the royal family, becomes common knowledge in Iran.

1977: Due to excessive military spending, Iranian inflation is now running at 30% a year. Poor are getting poorer, middle class is losing ground. Iran, which used to export food, is now importing 55% of its food needs. Huge migrations of the poor overcrowd city slums.

1978: Amnesty International estimates there are 25-100 thousand political prisoners in Iran, many of whom have been subjected to beatings, rape, electrical shock, and other forms of torture. Over the years, the Shah has eliminated all opposition, and outlawed all political parties.

1978: Large anti-Shah demonstrations begin. Police and military fire into crowds with their US supplied weapons, killing thousands. In November of 1978, the Carter Administration sends an emergency delivery of riot sticks, tear gas, helmets and shields to the Iranian Army, providing a very visible sign of support for the falling regime.

1979: The Shah takes tens of billions of Iran's dollars with him, leaving his country in debt and the government with out funds.

Where do we go from here?

After reading the above, we should not be too surprised at why the Iranian people hated the Shah, and the US for supporting him. From this point on, we have two choices before us. We can continue on our present path, one of confrontation and intimidation, ignoring our past crimes against the Iranian people. Or we can admit our past mistakes and ask the forgiveness of the Iranian people. It would not be an easy road to take, but it offers the best hope for the release of the hostages and the prevention of war.

What do we want?

1. Public admission and apology from our government for its role in repressing the Iranian people during the Shah's rule.
2. An offer of direct aid from our government in the form of food and economic assistance to the Iranian people.
3. An immediate end to all harassment by the US of Iranian citizens who are in this country.

*This information was taken from the Office of International Justice and Peace, United States Catholic Conference; and the Legislative Action Program.

STAR-PAC

Iowa Political Action Committee has been formed to support candidates who oppose the continual build up of armaments both national and international. An ad hoc group of interested persons met in Des Moines, Sat. Feb. 16 and chose the name Stop The Arms Race: Political Action Committee of Iowa (STAR-PAC). They elected a twenty member committee headed by Charles Day, chairman, and Chet Randolph, vice-chairman. It is an all volunteer, non-profit group whose purpose is to question Iowan candidates for public office on their arms stance and publicize their positions. STAR-PAC believes there is a great deal of support among Iowans for the goals they advocate. People know the weapons race does not lead to security and they intend to turn that sentiment into political action. They seek your time and contributions to this essential effort. Write STAR-PAC, P.O. Box 3883, D.M. Ia. 50322 or call 276-5060.



It is hard to explain
Why conscious I
Should have behaved so perversely
As to have concentrated on
producing
Explosives equivalent in destructive capability
To fourteen tons of TNT
Per each and every Human on Earth.
And how perverse I have been
Is only to be comprehended
When it is realized
that the 14 tons per capita
Of selfannihilating explosives
Represents an energy harvest
which if properly cultivated
Could have been made to support
At high standard of living
All human life on Earth
For all the rest
Of this century
While thus providing the opportunity
To invest the gained time
In providing for all
Human generations to come.

from And It Came To Pass
-Not To Stay, by R.
Buckminster Fuller



"You have no right to make a judgement on the policies of this prison," said the warden of the Marion, Illinois Federal Prison to St. Louis Sr. Frances Padberg.

"The first religious delegation was allowed in as a personal favor to you...A second delegation would set a bad precedent," said US Bureau of Prisons chief Norman Carlson to Roman Catholic Bishop Maurice Dingman.

So ended a flurry of last minute negotiations to bring a second team of religious leaders to Marion for an inspection tour of the prison. The delegation had planned to interview inmates and tour the prison's notorious long-term control unit on Tuesday, March 10. Delegates included Illinois United Methodist Bishop Leroy Hodapp, Illinois Presbyterian leader Rev. David MacDonna, and Father Robert Schramm of Detroit's Team for Justice program.



"This decision is contrary to a pledge made by the warden last November when our delegation toured Marion," said Rev. Leon White upon learning of Carlson's refusal. "We were told others could come and that we could come back if we wanted to." White represented the United Church of Christ's Commission for Racial Justice on a national religious delegation that toured Marion

The Marion Control Unit

last November 20. The group called for Congressional hearings after leaving the prison. Besides Bishop Dingman, Rev. White and Sr. Padberg, that group included Roman Catholic Bishop William Cosgrove (Belle-ville, Ill. Diocese) and Rev. Rhoades Thompson of the Disciples of Christ.



In St. Louis, the National Committee to Support the Marion Brothers condemned Carlson's refusal of the second delegation, saying that the presence of Leonard Peltier, an American Indian activist, and many prisoners from the recent New Mexico State Prison rebellion at Marion was a major reason. "Peltier is a recognized political prisoner," said the committee, "and Carlson doesn't want anyone finding out what happened in New Mexico."

The NCSMB announced it would seek a meeting with Carlson to discuss the control unit issue in the wake of the delegation request denial. "He may not want to talk with us, but we want to talk with him," said a NCSMB spokesperson. "We'll have plenty of people outside too just so he doesn't think we're all alone on this

issue." An April 25 date has been set for the meeting with Carlson.

The April 25 date comes a day before the national "Non-Nuclear World" rally in Washington, D.C., and the Coalition for a Non-Nuclear World has endorsed the April 25 effort at the Bureau of Prisons. The nationally based coalition has also pledged to send supporters to the B.O.P. office to picket in support of the NCSMB petition effort.



The Marion, Illinois Federal Prison replaced Alcatraz as the maximum security prison in the US. The long-term control unit is an indefinite solitary confinement unit which the Bureau of Prisons uses as a special lock-up for activist prisoners in all federal and state prisons. Federal court rulings have said torture methods have been used in the control unit and that it has been used "to silence prison critics...religious leaders...economic and philosophical dissidents." Rafael Miranda, the now-freed Puerto Rican nationalist leader was once confined to the unit. Leonard Peltier, who is soon to be confined in the control unit, is now in disciplinary segregation at Marion.



Visitors and Friends

Easter time is the time for new beginnings. We are most happy to report the marriage of Joe Da Via, a co-founder of the C.W. here in D.M. and via pacis' first editor, to Jackie Schwab. Eddy Polich and I traveled the necessary distance to Lansing, Michigan to witness the joyous event. God's blessings on both of you. Also the Brammers and the Pollocks, friends of the house, had baby boys this last month. New beginnings, new life! Jacquee Dickey, a former staff person, continues to play a supportive role here at the C.W. (especially for Frank). While still living in the neighborhood, Jacquee has started in a graduate degree program at Drake University in Religion. Jacquee is called to ministry as sure as the sun rises in the east--now if we can only get our Church to affirm what God has already given. Eddy Polich



what's happening

by Frank Cordaro

will be planting the C.W. garden for the fourth year. Eddy will be helped by Tim and Mary Berg this year. The Ligutti Community Garden will start its second year with a major cleanup April 19. A crew from Dowling H.S. will be on hand to start the garden effort, gathering truck loads of manure and spreading it as needed. The Justice and Peace Center's new extension gives us a large room in which to hold gatherings to support our ongoing efforts. We still could use

more books for the library. We are also gathering a good number of slide shows and film strips that can be used and checked out. Feel free to drop by and visit the center, which is housed in the Ligutti C.W. Along with the new, the best of the old stay with us. Helen Tichy, the oldest friend of the house (Helen discovered us in our beginnings when all we were eating were tomato sandwiches three times a day), can always be counted on to give a helping hand when the staff needs to be away. She volunteered to watch the houses while we all go to Cedar Rapids for the anniversary of 3 Mile Island to protest the Duane Arnold N-plant, Iowa's only Nuke. God bless Helen Tichy. She has stayed with us through thick and thin! Rumor has it that Tim Heller, another former staff person, is about to enter the novitiate with the Franciscans in Michigan. A familiar face is back with

us. Marilyn Nevins has returned to the C.W. Marilyn came to us as a guest and stayed for about 5 months last year until she found a job as a live-in housekeeper for a while. She is now back with us and can usually be found in the kitchen with a cigarette in mouth, and empty Jello boxes all around her. She is working on a cook book, The Joys of Jello, subtitled, "What God has given to the C.W., Marilyn can make into a Jello." Since I last wrote we have had many visitors, some that I recall are Bishop Dingman, who came by one Friday night to share with us about his recent trip to Bolivia; Rev. Peter Ediger, from the land of Rocky Flats, who shared with us the power of nonviolence and the need for Christian witness; Madonna Thunderhawk, who gave us an update on the Black Hills struggle and the two week Survival Gathering to be held there in July; and Iva Christiansen, who comes and goes with no warning or introduction. We have all become accustomed to Iva's strange cursing--the symptom of deep hurts in her past, too deep for us--God forgive us for our complacency.

Community

If Easter is a time for new life, it also means a time for change, for comings and goings. First the goings: This will probably be the last issue of via pacis that Tim Brennan will edit. Tim hopes to return to Milwaukee to finish his degree in theology at Marquette. Tim will have been with us for about nine months. We will miss him--truly a "gentle giant" always willing to listen to the other side, a virtue not often in abundance here at the C.W. Who will translate my articles into English now? Gary Severin will be with us through the middle of May. Gary is practical (fixing the fender on the Volkswagon) and creative (doing the cover of this issue of via pacis). From D.M., Gary hopes to visit a friend in Africa, and then on to California, in hopes of starting a resistance community with some friends there. We just don't replace someone like Gary; we only thank God that he was with us for the time he was. Pat Garvey has already taken to the road for points beyond: to Denver for a retreat, and to Ireland for a vacation. The good news is that Pat will be back with us in July. She promises to come back bearing gifts from Ireland and poorer, having by then depleted her savings. We look forward to her return. To replace our exiting friends, we are looking forward to Lydia Caros joining the community. Lydia has been cooking Sunday night meals the past few months, and has decided to move into the C.W.



Sr. Mary Lou Rose, M.M.

Lydia will start her internship at Mercy Hospital a few blocks away from the C.W. Though she will undoubtedly be spending most of her time at the hospital, she is hoping to spend as much time with the C.W. as she can. Also joining us for the summer will be Donna Henderson, who will be working in John Ayers' office at labor law. Donna will have completed her first year of law school at St. Louis U. We will have a doctor and a lawyer in the houses this summer--will wonders never cease! The old stand-byes will remain. Peter DeMott will be in charge of coordinating the garden--no small task with most of the gardeners being Asian and speaking little if any English. Steve Marsden will probably resume editing the via pacis now that Tim is leaving. Steve lives in the basement of the C.W. house. His corner has been declared a disaster area, yet he keeps telling me, "You should have seen it before I cleaned it." Our friends Rev. Bob Cook and Brent Vanderlinden are busy getting their Doyle Hansen House for Ex-offenders in shape. The city has recently discovered them and they are trying to comply with the city codes. You might find either one of them at the C.W. at sup-

per-time, though they somehow disappear when dishes are to be washed. It seems that Brent is picking up some of Rev. Bob's bad habits. I have just recently returned from my vacation in Cedar Falls visiting Fr. Jack Kissling. Jack sure knows how to let a person rest. I ate as much as I wanted, drank in abundance, and lost myself in a good long book, The Powers that Be, by David Halberstam. I'm busy making enough money substitute teaching so that I can go to Washington, D.C. for the big nukes rally in the latter part of April. Steve and I are planning to participate in a direct action and risk arrest at the office of Norman Carlsson, head of the Bureau of Prisons, in conjunction with the Marion effort. What money I don't use for the trip, I hope to use to add to the Justice and Peace A.V. materials. We at the Catholic Worker want to wish you all a joyous Easter--God bless you!

Events

Holy Week activities will begin on Wednesday night with the Marion Prison Religious convocation at 7:30 at the Cottage Grove Presbyterian Church. Bishop Dingman will be one of the main speakers. Thursday night, starting at 10:30 with a reading of the passion at the C.W., we will be vigiling out in front of the jail all night, and conclude with a prayer service across the street at the Court House on Good Friday morning.

Tax Day activities are yet to be planned.

People interested in going to the April Rally for a Non-Nuclear World in Washington, D.C., or to the Black Hills Survival Gathering in July can contact the Justice and Peace Center at 243-0765. We are always looking for help in our efforts at the J & P Center. Come by and see what you can do.

Radiation's Human Cost

Thousands of Americans exposed to radiation from nuclear industry have paid the price with their lives. A national citizens' campaign is now underway to press for legal redress for radiation victims and greater Federal responsibility to prevent such tragedies in the future.

Radiation experts Dr. Karl Z. Morgan and Dr. Alice Stewart, plus a long roster of other distinguished Americans, have signed a call for hearings on this vital issue. The National Citizens' Hearings for Radiation Victims, a major non-governmental forum, will be held in Washington, D.C. April 11-14.

For more information and resources on radiation hazards and the upcoming Hearings, contact:

**National Citizens' Hearings
for Radiation Victims
317 Pennsylvania Ave. SE
Washington, D.C. 20003
202-543-0222**

Nicaragua: a time to build

[Fr. Bill O'Brien is a Jesuit priest living in Detroit. He works with an organization, the National Network in Solidarity with the Nicaraguan People. This past fall and winter, Bill visited Nicaragua and got a first hand look at Nicaragua since the revolution. He was interviewed for via pacis by Lynne Gorden and Tim Brennan.]

VP: Could you give a little background on the sandinistas? Who do they represent?

Bill: Do you know about Sandino? Augusto Sandino was a peasant leader back in the late 1920's. He had a little bit of land up in the north, near Jalapa, and was very irritated by the fact that the new government, in order to support itself, brought in the US Marines. The Marines came in before the start of the Somoza dynasty. But the person the Marines came in to support turned out not to be too good, so then the Marines supported Somoza. Well, there was a lot of back and forth for a while. At any rate, Sandino was fighting against the Marines in the late 20's and early 30's, and he said he'd keep fighting until every Marine was out of Nicaragua. But at that time the Nicaraguan president said, well, the Marines are going, and we'll have our own National Guard, trained by the US Marines, but there won't be any US Marines involved besides training. So Sandino said, OK then I lay down my arms, because the Marines are leaving, and Sandino went and had dinner with the president (who was not a Somoza at that time) and that president had him assassinated after the banquet. So, Sandino was out of the picture, and the new National Guard was trained by the US: at which point Somoza's grandfather comes back into power a year or two after Sandino was killed. So the Somozas had the National Guard, and utilized it for their own sake, basically to support and protect their financial interests.

Now when Sandino was killed of course, the original sandinistas lost their leader, and

when the Marines left, they lost their original motivation. But they started up again about 15 years ago, about 1963, in the mountains by four young Nicaraguans. One of those leaders was Tomas Borge, who is now the Minister of the Interior. So the sandinistas revived themselves over the past 15 years, and basically built up an opposition to Somoza.

VP: What were the American interests that led to them sending in the Marines, and even up till the last minute supporting Somoza?

Bill: Originally there was the possibility of building a new canal through Nicaragua. There's a long lake to the south and a long river that would have been a feasible place to have a new canal if the other became obsolete. So that's always been one reason to consider that you should be on friendly terms with whoever is running Nicaragua. The other thing of course is that there's just been so much US economic interest in the area, not so much in Nicaragua itself but in the rest of the countries of Central America. There is a lot of US investment for instance in Guatemala and in El Salvador, so it's just in the US interest to keep on friendly terms in the area. So you have the canal, you have US economic interests in the neighboring countries, and you also had a fair amount of beef and cattle being raised in Nicaragua and being sold to the US. Also a lot of wood was sold from Nicaragua, and a lot of gold was mined through US mining interests.

VP: Since the revolution, what is the political organization of Nicaragua?

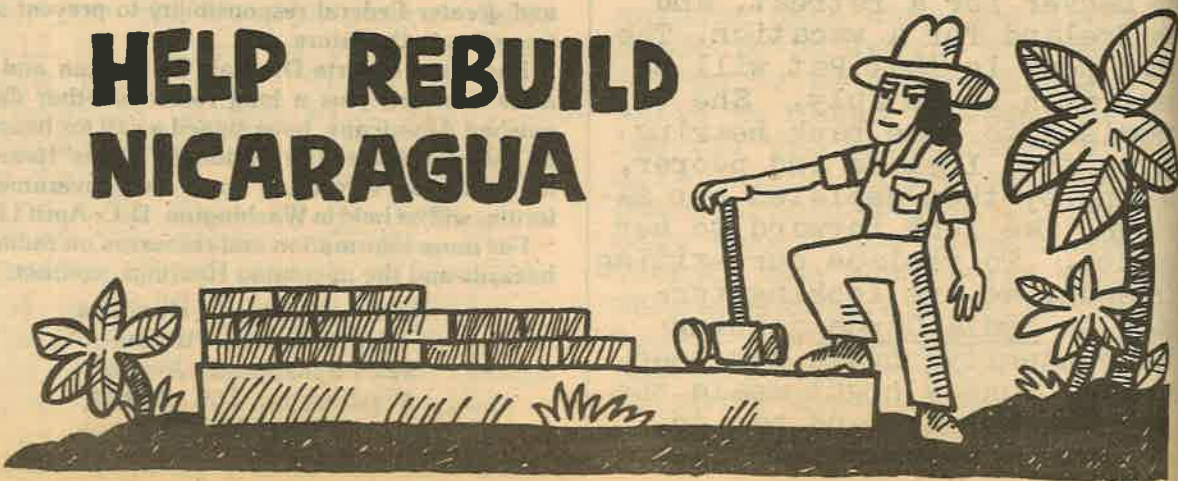
Bill: Well, there's a Government of National Reconstruction. You have a junta of 5 people which is the national government. All five were in the opposition forces to Somoza, but they represent three

different tendencies: one is the tendency of the campesinos, another is the tendency of the proletariat, the urban factory workers, and another is the tendency of the terceristas [including opposition intellectuals, Church, and business leaders]. So of the five people, they represent three different factions.

VP: So how were they chosen? Was it like a consensus of people?

Bill: When the opposition formed, when those three different factions joined, one of the promises that they made was that if they ever came to power they would take representatives from each of the different tendencies. When it became clear in the opposition that Somoza was going to be defeated, then the opposition people realized that they had to choose five people that would be representative of all the factions involved. So they couldn't come across, say, just five terceristas for instance. Now these five people were not elected, they were democratically chosen in the sense we usually think of. But on the other hand they were chosen with a view toward pleasing the majority of the people. So those five people are the governing junta. The Sandinista Party is another group operating independently. You also have basically three different popular organizations. For instance, there's a union called the CST (Central Sandinista Trabajador) which is the organization of the workers. There's a lot of support for union organizing. There's also a lot of support for campesino organizing into cooperatives, education projects--basically organizing themselves for power. And then there's a lot of support for neighborhood organizing. Every single block, every single little village unit, has its neighborhood organization, like a block club, only they call them Sandinista Defense Committees.

HELP REBUILD NICARAGUA



VP: What do you feel in terms of future leadership determination? Will they have elections?

Bill: Well, they promised elections in three years. When I was there, a US congressman came in and criticized that they hadn't had elections yet, and they told him, if we wanted to have elections, we could have elections right now and the Sandinista Party would win 90% of the vote, or more. But it would be a distraction from what's really at stake right now. I mean if you all of a sudden go into a heavy electoral process, then you lose from the main job, which is education, which is the literacy program, as well as the job of people trying to rebuild the country. So what they said basically is that there will not be elections this year, but there will be within three years. On the other hand... you asked how do they choose leaders. The other side to that question is how do you develop leaders, how do you encourage young people who were put down and oppressed for so long to take leadership? The thing that was most impressive to me were these block clubs, where you have young people being encouraged to stand up in front of a group, and explain what's going to happen, or ask people for their advice and criticism. You have this incredible surge of encouragement for young leaders, which has never happened before. So you don't have an election of leaders yet, but you have on the other hand a process of developing leaders which is incredible.

VP: Is the country pretty stable politically? It sounds as if the people are pretty intent on rebuilding.

Bill: Well, two things: My impression (I got there about four months after the victory) ...I was absolutely shocked at the amount of destruction that had been done by the bombs, and by the amount of people that had been killed, but I was also absolutely shocked by the amount of organization that had gone into rebuilding the country. The amount of organization they've got is at a pretty incredible level for the amount of destruction that has been reeked upon the country. On the other hand, like in any kind of political situation, you're going to have people who are trying to push their line. So you have each of those three original parties that joined, and each of those is going to be trying to push its own line, so there's some competition. On the other hand the people know that if they compete too much, they're going to break down their original unity.

VP: When the people came to power, one of their slogans was "Generosity in Victory." Have they been able to follow through on that?

Bill: Well this was another thing that Congressman Drinan was complaining about, that there were in effect 7500 former National Guards in prisons, which is true. There are 7500 National Guards, or suspected spies, in prison, and the prison conditions are bad--not as bad as they were under Somoza--but they're still very primitive. Now what we were seeing is that the government has started a process of judging these people. They're calling for testimony, and when the testimony isn't there, when witnesses don't show up against the suspect, then the suspect has been freed. Now that's ha-

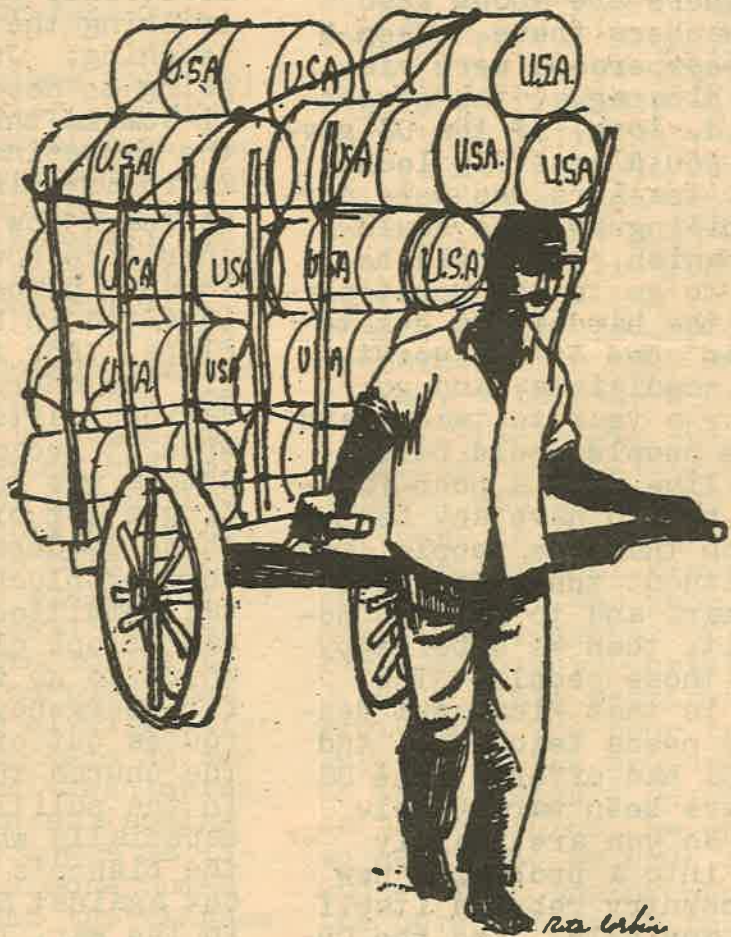
fact that there was no legal system there before, it's going better than I would have expected. The other thing is that legally in the new government there is no capital punishment, and there is a 30 year maximum prison sentence. So somebody could be put in jail for up to 30 years, but no more.

VP: So you wouldn't say there is an atmosphere of paranoia. Things are pretty calm politically as could be expected?

Bill: Yes, I think so. What would be the paranoia?

VP: Well just with making sure the government is stable, and that kind of thing.

Bill: Oh, yes, people are convinced that this is the real thing and that it's here to stay if there's no outside in-



happened a lot, and every day there are a certain amount of people who are brought before the courts. The problem is that when they took over the country, there was literally no legal system left, and all the judges and courts that were set up before were a mockery. The legal system that existed before was totally run by Somoza people. So when the new government took over, there was no legal system left. They had laws, but they had no infrastructure, they had no people set up to run the trial, secretaries to take down information, questions to ask the prisoners. Now, all that's been started and the process is going, but it's a slow process. But again, given the

intervention. But one problem of course is that if this government is going to pull off a real reconstruction, the people are going to be suffering a couple of more years, especially with the US not giving its loans, and if the US doesn't give loans, then Canada's not going to give loans, and down the line. So that's going to be the problem. How are the people going to have the patience and foresight to understand that they're going to have to suffer for a couple more years. And if people become impatient, the country's ripe for a counterrevolution. It's happened in other countries, of course, where the CIA was involved in counterrevolutions.

That's how you do it. But on the other hand, I think the people are well enough equipped to understand that it's going to take awhile. The other type of paranoia that could happen of course is the type of paranoia you have when a new government comes in and they set up their own spy system. There was a little bit of that kind of worry on the east coast, when some poorly trained sandinistas went in and kind of bullied around the people a little bit. But basically, the people complained about it and they pulled out those sandinistas and sent in some better trained people. So that kind of paranoia has been dealt with. You're going to have a few abuses of course, but it's really pretty clean.

VP: One thing that the American press seems to be worried about is Cuban involvement. Can you comment on that?

Bill: There are about 1200 Cuban teachers there. When 5 US Congresspersons were visiting in Nicaragua, the government said, look, if the US government would actively look for 1000 teachers who were perfectly bilingual, who could speak Spanish, who would be willing to go to the worst places, to the hardest to get to places in some of the worst weather conditions, and go there for a year to teach, and if these people would be willing to live with a poor family, and not to have any better situation than the people, and to be without their families for a year, and to gain no money on it, then we'd be happy to take those people. The problem is that Nicaragua desperately needs teachers. And if the US had offered, the US would have been warmly welcomed. So you are plainly running into a problem. How does a country rebuild itself without any help? And the Cu-

bans were willing to offer 1200 teachers. Now the people that I talked to in villages, that had met the Cubans, were really impressed with most of them, that they were good people, and that they didn't come to push a kind of "godless communism." So, those are some of the comments that I heard. The other thing is that the US fudged on the \$75 million that it was going to loan to Nicaragua. So what's Nicaragua going to do? They're going to have to look elsewhere--Venezuela gave what's going to amount to a couple of hundred million in grants, and I think Cuba too has helped out with more than just the teachers.

VP: What was some of the Christian involvement in the revolutionary process?

Bill: Well, let's talk about it in terms of before Somoza fell, and since Somoza fell. Now before Somoza went down, a lot of the Christian leadership was involved in training the campesinos, and teaching. Just education was going to necessarily be an anti-Somoza thing, because if the campesinos are going to learn anything, they're going to learn how to read, and therefore how to communicate. In some places the church was involved in building up block clubs. For instance, in Esteli, the church had leaders in various parts of the city, and when it became obvious that Somoza was going to start killing a lot of the leadership, these leaders then started forming block clubs and survival committees. For instance, each block club would know where to go for medical help, for emergency food, for escape routes out of the city, etc. The church then was involved in the political opposition, especially when the head of the bishop's conference came out against Somoza, rather late in the war, but still against him. And then too, another

form of participation in the revolution was a lot of the young Catholics from youth groups joined the sandinistas.

Since the revolution, some parts of the church have committed themselves to actual work in the government. So you have a number of priests and nuns in the government's education program; another priest is their foreign ambassador. Also, in terms of committing themselves to the hardest part of the revolution and reconstruction, one of the things that the new government won't be able to do for a while is set up clinics way back in the woods, up in the campesino area. They'll get to it, but it's not going to happen right away. So what some sectors of the church have done is said look, you take care of gradually building up the reconstruction, we will go out and take care of emergency needs. And then a lot of the lay leadership is involved in helping to organize the local neighborhoods.

VP: Could you say something about what our response to the people of Nicaragua could be now?

Bill: Well, I think probably an extremely important thing is to learn about what's going on. We in the States can tend to be very cynical, so I think one of our main responsibilities is to learn, with a view towards teaching ourselves to become a hopeful people again. And secondly, after we've learned, there does come a response, and the kind of response they need is a kind of protective response, to keep from happening in Nicaragua the kind of intervention that happened in Chile. So that's a protective response, but they also need a generous response. There are a lot of projects: women's projects, literacy projects, medical projects. And they all need aid, some \$5, some \$100...they just really need money.

Gather At The Black Hills by Ted Tuel

Planning for the International Black Hills Survival Gathering is moving ahead in all areas. Auto mechanics, media personnel, midwives, artists, security persons, herb gatherers, and healers of all kinds are needed to complete the Circle of Life which will form for ten days this summer in South Dakota. Experts on farm policy, treaty law, and corporate control of resources are also needed as a study is made of the alternatives to the energy dependency which has brought the US to the brink of war abroad and to a callous disregard for the people and our Mother Earth at home.

Several concerned Iowans attended a planning conference in Minneapolis Jan. 18-20 and came away with specific res-

pensibilities for health, education, food, security, communications/media, alternative technology, and transportation. They can be contacted at the Black Hills Task Force, Iowa City MFS, 120 N. Dubuque St., Iowa City, IA 52240.

The Gathering, which will be July 18-26, began as a response to the multinational energy corporations which plan to begin massive exploitation of the area's mineral wealth. It is sponsored by a group called the Black Hills Alliance, coalition of Native Americans, ranchers, farmers, anti-nuclear activists, and others--an important part of the coalition is a group of Minnesota farmers who became concerned about centralized energy policies when an 800 KV

powerline was forced on them, and state agencies would not admit the existence of obvious health problems that resulted.

At the conference, a forum was held on energy development on Indian land. The participants, including Bill Means, Mike Garrity, Karen Means, and Colleen Regan, spoke about recent developments in the Black Hills.

Central to understanding these developments is a knowledge of the Trilateral Commission. This is a body of representatives of the most powerful multinational corporations as well as their servants in government, from Carter on down. It was characterized as "an international ruling class who regard the world as their factory, their farm, their

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playground." It was emphasized, however, that it should not be regarded as a "conspiracy," for it is a strategic response to the present world situation.

At the end of World War II, reconstruction paved the way for U.S. business expansion. The world economic order operated from the perspective and to the advantage of the US, supported by the World Bank and other international institutions. After the war an era of neo-colonialism began, marked by US intervention to stop governments from resisting their role of dependency. "Aid" programs increased the capacity of small countries to absorb US business expansion.

By 1971, the economic role of the US was deteriorating. Certain wealthy Americans thought that the international order worked best under the domination of a single power, and this led to the founding of the Commission in 1973. As the economy of the US continues to weaken, the "powers that be" resort to two tactics: they threaten war abroad and they bring colonialism home to the US. "National Sacrifice Areas" is a term that has been applied to areas of the West that have large coal and uranium resources. Most of those areas are on or near Indian land.

In Phoenix on December 6-7 last year the energy corporations got together with 25 tribal chairmen banded together as CERT (Council of Energy Resources Tribes). According to one forum participant, "This is like the old days when they would sign a treaty with anyone who was willing to do it. They say these new projects will be good for the reservations. But the corporations are going to take the resources and run, leaving behind a wasteland, if they are allowed to do it."

Madonna Thunderhawk, a spokesperson for the Black Hills Alliance and for Women of All Red Nations (WARN), was in Iowa recently speaking of hazards of Uranium mining for the people of South Dakota, and the various efforts that are being made, including the Survival Gathering, to oppose it.



Liberation and Reconciliation

by Frank Cordaro

The history of the Catholic Worker movement appears to be an intertwining process between two apparently contrasting movements: service on a personal basis to the poor, and struggle for social change. Many outside the movement have shared in one or the other of these movements, but rarely can they understand the need to combine the two. It is difficult to explain the connection, or even the need to connect the two. It is as if we in the Catholic Worker are speaking two different languages. We speak to the social activist using the language of faith, while addressing the faithful in the language of social activism. To us they are the same truthful activities, expressed in different language.

This became clear last Friday night at one of our discussions when our bishop, Maurice Dingman came to the house to celebrate Mass and share with us about his recent trip to Bolivia. He spent ten days with a priest from our diocese, Fr. Paul Kock, who has been stationed in Bolivia for the past 18 years. This was the first visit to South America for the bishop, and he used this time to study the documents of Puebla and Medellin. The bishop paid special attention to the whole area of liberation theology. Being exposed first-hand to third world poverty, and studying the basic tenets of liberation theology, he came back to Des Moines with a positive impression of its emphases, seeing the work of liberation as liberating us for a more human existence, and for the kingdom rather than simply a negative liberation from. However, he did feel that its expression might be too narrow and might need to be broadened in its vision, suggesting the concept of reconciliation as a partner in liberation.

We must bring the spirits of liberation and reconciliation to both our personal service to the poor, and to our work for social change. Each complements the other. The need for personal, loving involvement which hospitality calls forth is the basis for reconciliation. Without it, liberation risks becoming inhuman and uncompassionate. The challenge is to bring the attitude of reconciliation which hospitality demands to our work for social change, and to bring the attitude of liberation which motivates our work for social change into our hospitality, otherwise we will

become simply another "charity."

Reconciliation may be the most important and most difficult of the movements for us. Why? Because the thrust of reconciliation is to begin with our weaknesses, not our strengths. We must claim human weakness as our own; we can't hide it or ignore it and truly be reconciled. Only by facing it can we then go to the Lord to ask for forgiveness. Bishop Dingman told us that this must be done on many levels, for there must be reconciliation between ourselves and our God, between ourselves and our neighbor, and between ourselves and creation. In being personally with the poor, in the context of hospitality we cannot hide our weakness. We see more clearly the brokenness of our society and our part in it as it affects persons, our friends. Scripture says that it is only when we are right in these relationships that we can truly come to the Lord (Mt 5.23-25). The act of reconciliation is an active process and it must be sought on all levels to be authentic: with God, with ourselves, with others and with all of creation. The act of offering hospitality to the hungry, the homeless, the stranger in our midst is one very real way of reconciling ourselves to the poor who stand in judgement of our faithfulness to Christ (Mt 25. 31-46). Phil Berrigan once wrote that the poor tell us who we are and the prophets tell us who we should be and both of these truths, we do not like to hear. So we hide the poor and we kill the prophets. From the perspective of the poor and the oppressed which we must now claim as our own, it becomes inevitable that we work to better society. A true spirit of reconciliation calls us to expose the evils that are inherent in our political, social, and economic structures --structures which we experience as keeping the poor, poor, and the oppressed, oppressed. Yet as reconcilers, we must admit that those same evils are manifested in ourselves. We then see ourselves both as oppressors and as oppressed and in need of reconciliation and liberation.

The Catholic Worker has not been afraid to expose those painful truths throughout its history. It is not from strength that the Catholic Worker serves the poor and works for social change, it is from our active faith in Christ who transforms, liberates, and reconciles through our weakness.



via pacis

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